

June 2
1932

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“If we will follow the spirit of light, the spirit of truth, the spirit that is set forth in the revelations of the Lord; if we will, through the spirit of prayer and humility, seek for the guidance of the Holy Ghost, the Lord will increase our light and understanding; so that we shall have the spirit of discernment, we shall understand the truth, we shall know falsehood when we see it, and we shall not be deceived.”—JOSEPH FIELDING SMITH.

No. 22, Vol. 94

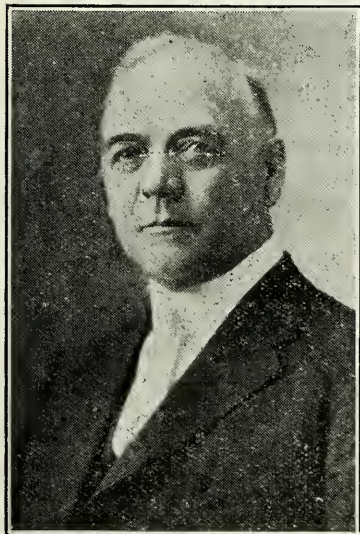
Thursday, June 2, 1932

Price One Penny

GEORGE FRANKLIN RICHARDS

ELDER BRYANT S. HINCKLEY, PRESIDENT OF LIBERTY STAKE

DAVID, the sweet singer of Israel, wrote a note appropriate for us here:



GEORGE FRANKLIN RICHARDS

Blessed is every one that feareth the Lord;

That walketh in his ways. . . .

Thy wife shall be as a fruitful vine by the sides of thine house;

Thy children like olive plants round about thy table.

Behold, that thus shall the man be blessed that feareth the Lord.

George Franklin Richards' life has no failures, no dark shadows, no trace of faltering in the face of difficulties, no equivocating when there was a choice to be made between right and expediency, no yielding to insidious influences, however tempting, no deviating from the path of rectitude, no deserting of ideals. His life is marked by a constant, safe and steady marching forward. He has always stood on the side

of right and justice, radiating hope, inspiring confidence, building up faith and shedding abroad the genial rays of love. Such a life is indeed a victorious one, though it be neither spectacular nor highly colorful.

George F. Richards is a son of the soil, born in Farmington, Davis County, Utah, February 23rd, 1861. His father, Franklin Dewey Richards, president of the Quorum of Twelve Apostles and Church Historian, was a man of learning and initiative. His mother, a woman of refinement and superior intelligence, came with her parents from England to Nauvoo when she was eleven years of age. Their son inherits his mellowness and sweetness of disposition from both sides.

He attended the schools of his native town, and in 1881 was graduated from the University of Deseret (University of Utah), having passed successfully the course prescribed in English Language and Literature. Soon after his graduation he was employed as a clerk in the office of the Utah Central Railroad. He subsequently left the Railroad Company, against their desires, to engage in farming, which occupation he followed principally until he was called to the apostleship. In addition to farming and stock raising, he engaged in the lumber and hardware business in Tooele. He was successful in all he undertook.

In April, 1906, he became a member of the Council of Twelve Apostles. From 1916 to 1919 he presided over the European Mission. This was during the most turbulent days of the Great War. Conscriptions were so drastic that men were not available, consequently women did largely the work of the Church. At one time nearly three hundred women were doing such work.

For eleven years he has been president of the Salt Lake Temple. Thus all his life the welfare of the Church has been his major concern.

George F. Richards has been prominent in civil affairs, serving as county treasurer of Tooele County, chairman of the school-board and a member of the state legislature. He is a man of lofty ideals but wise and prudent, always employing safe and practical methods to achieve his ends.

Early in life he learned the meaning of hard work and felt the weight of responsibility. At an age when most boys are in high school he was doing a man's work. Referring to this, he said :

Early in the spring of 1876 my older brother went on a mission to England and left me a yoke of oxen, a canyon cart, and chains. With these, although I was but fifteen years of age, in his absence I hauled wood from Farmington Canyon and traded it to the grist mill for grist stuff, to the molasses mill for molasses, and in this way provided for the family. With cord wood I paid a mason for laying up a stone wall four and one-half feet high on the south side of our lot. This was laid up with lime mortar. I hauled the lime, the rock and the sand with that yoke of oxen. We put an addition of two rooms on our house,

the walls of which were built of adobe. I hauled all the material, tended the mason and assisted with the work.

The family used wood exclusively for fuel. I hauled the wood from the Canyon and cut it into stove lengths for burning.

I engaged in all the ordinary sports of my day, playing marbles and baseball. Many a day I started for the canyon an hour or more before the stars quit shining in order to get my load of wood and be home for a four o'clock ball game.

He was married to Alice Almira Robinson, March 9th, 1882. For fifty years they have walked hand in hand through sunshine and shadow and have faced the perplexities and vicissitudes of life without fear and with a settled and a conquering faith. They have made a home and reared a family that challenges the admiration of all who know them and of all who understand the fundamentals of life.

Alice Almira Robinson is a brave and beautiful woman with a sweet and radiant spirit, the mother of fifteen children, ten daughters and five sons. Thirteen of these children are living. All of the boys have been on missions and the girls have all been married in the temple. This song of the poet finds glorious fulfillment in her life:

The bravest battle that ever was fought,
 Shall I tell you where and when?
 On the maps of the world you will find it not.
 'Twas fought by the mothers of men.

Oh, ye with banners and battle-shot,
 And soldiers to shout and praise;
 I tell you the kingliest victories fought
 Were fought in those silent ways.

These parents believe in the fireside, in the laughter of little children, in the Gospel that builds happy, peaceful homes where the purest longings of the heart are best satisfied. They have carried this doctrine to a beautiful fruition. "Home, sweet Home" finds response in every heart that has been touched with the comforting influence of a real home. That is the kind they have made. One never becomes acquainted with a family like this without being impressed with its fundamental value.

To maintain the integrity of the home is the primary concern of the Church and of the state. No people can rise higher than the level of its family life. What this country is going to amount to in the end depends upon what happens to its homes. If the family decays there is no magic by which you can save the Church.

Home-building is a fine art, the work of master craftsmen. The parents who create at the fireside the atmosphere in which strong men and noble women grow, have created something finer than ever found expression in marble or bronze. The sublime creations of the artists which glorify the ages and immortalize

the race are not comparable to the moulding of the eternal soul of man. To create a home where the souls of children are touched with the expanding power of a radiant faith; where there filters into their hearts the assurances that really great things can be accomplished if one goes steadfastly forward; where they hear in daily prayer and conversation: "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed," is a supreme achievement.

George F. Richards and his wife have come as near doing this as any two people we know. Their sons are honourable men, men of faith, devotion and shining integrity—their daughters are noble women, kind, lovable, intelligent and true as steel. This is a blue ribbon family. These parents have made a real contribution to this Republic.

Let us remember that boys and girls do not grow to the estate of noble manhood and womanhood just by chance. These parents have lead the way and set the example—their leadership is not of the driving kind. Honesty, industry, affection and faith are enshrined in this home. These are the virtues that underlie all sound living, that purify, elevate and enrich this mortal life and make the world secure and happy.

Following the death of the late beloved Anthon H. Lund, George F. Richards was made President of the Salt Lake Temple. It was a wise and happy choice. The tranquility of his mind and the serenity of his spirit are in harmony with the sanctity of the place over which he presides. He was set apart to this office by President Heber J. Grant on March 14th, 1921, and immediately assumed the responsibilities of the office. For eleven years he has administered the affairs of that institution with gratifying results.

During his presidency the work has gone steadily forward; the capacity of the temple has been enlarged, and the number of workers greatly increased until to-day the ordinances performed are many times greater than they were ten years ago. President Richards has gathered about him a corps of the most devoted and efficient workers and has, with his usual care and intelligence, organized the administrative side of the work and carries it out with quiet but business-like efficiency. All of this has contributed in a marked degree to the increasing interest and popularity of the sacred but significant service to which this institution is dedicated.

Vicarious work for the dead is a distinct feature of the religion of the Latter-day Saints—no other church or people understand it. To one familiar with its far-reaching effects it is one of the most magnanimous and soul-satisfying doctrines ever preached or practised by the followers of any prophet or philosopher in the modern world. The plan of salvation as comprehended by "Mormonism" is not limited by the grave; it reaches back to

the ages that have gone, and forward into the eternities to come.

Under the authorization of the Church, ordinances are performed in Holy Temples by the living for the dead. The Church maintains that on the farther side of the veil these ordinances are made applicable to the dead as they, by faith and repentance, become prepared to receive them. In other words: these ordinances, when properly performed, are made available and effective to those in the spirit world, and they may accept or reject this work as they elect. It is purely a matter of choice. "Mormonism" accepts the glorious doctrine of the immortality of the soul, and affirms that when we leave this sphere we go to a higher and better world. Death may separate the husband and wife, parents and children; the resurrection, in its highest condition, re-unites them and restores all that was lost in the grave. The restoration and continuance of family ties beyond this mortal existence can only be brought about through ordinances performed in the temple by one divinely commissioned.

By official appointment from the President of the Church, Sister Richards directs the work of the women of the temple. She is, by nature and experience, eminently suited to this work. She fits admirably into the situation and thus shares the joy and honour which have come to her worthy husband in directing the work of the greatest temple built in this dispensation.

George F. Richards is a deeply religious, self-disciplined man, observing in detail and with fidelity, what he regards as his religious obligations; but he is very far from being a grim and sour Puritan who cannot smile. On the contrary, he is a pleasant and happy man, who has a sane and discriminating mind, and knows that every religious conviction must be tested by its effect upon one's conduct. One's moral duties and responsibilities toward his neighbours, his vocation and his family he regards as inseparable from his religion. It is true he sets up lofty requirements for Church membership, but he is loyal in his observance of these requirements. He uses persuasively and wisely the influence of his great office and the power of his personality to get others to do the same. Both the motives and the means he employs to accomplish his purpose are the most unselfish.

In all his discourses is reflected a clear and deep understanding of the great fundamentals of the Gospel, and a profound love for humanity. His loyalty to the truth and his devotion to the right, as he understands it, are unsurpassed. All his life he has sought the establishment and maintenance of the principles taught by the Master, believing sincerely that obedience to these principles is the way to enduring happiness and permanent peace. This is the motive and inspiration behind his endeavours.

It is gratifying to know that during his busy and serious life he has never permitted the spirit of play to die in his heart. You

may, on an early summer morning, see on the Municipal Golf Course a gallant, kindly looking, genial man, rather compactly built and neatly attired in golf togs, now seventy-one years of age; his wife, sixty-eight, the mother of fifteen children, trimly and appropriately dressed, both dignified but in a care-free spirit, playing golf with some of their children.

Brother and Sister Richards have just celebrated their golden wedding—these are indeed their golden days. He is as considerate and chivalrous toward his bride of fifty years ago as the day when first he won her hand. The romance of their early love is sweetened and sanctified by fifty years.

There is something deeply satisfying and appealingly beautiful about lives of this kind. Isn't it a delightful thing to see people who have uncomplainingly done their share of the world's work and carried courageously their full weight of life's responsibilities grow gracefully old together, and to walk hand in hand toward the setting sun, and as they journey hear the laughter of grand-children and to feel with Browning that "The best is yet to be?"

Youth is not altogether a time of life—it is a state of mind. People grow old by deserting their ideals. "We are as young as our faith, as old as our despairs."

The crowning work of George F. Richards' life and that of his noble wife is the work which they are now doing in the temple. This is a glorious climax to their splendid careers.

George F. Richards has a sweet, strong, delightfully poised and inwardly triumphant personality, typical of the best there is in "Mormonism."—(Published in *The Improvement Era*, April, 1932.)

SALT LAKE CITY AND UTAH

CHARLES EADE

THE following account of a visit to Salt Lake City, was recently published in the *East Ham (London) Echo*. Mr. Eade, the author, has just completed a round-the-world tour, and his first-hand impressions of the "Mormons" are reproduced herewith.—EDITOR.

Probably no section of the human race is more unfairly criticized, more libelled and slandered or more misunderstood by the ignorant than the members of the Church of Jesus Christ of Latter-day Saints, or, as they are more popularly known—the "Mormons."

Sensational fiction and crude films have created among the uninformed in England as well as other parts of the world many queer impressions, and it was with much interest that I approached Salt Lake City to learn for myself something of the true nature of these people, whose numbers are variously estimated from 600,000 to a million.

The very founding of Salt Lake City and the State of Utah, of

which it is the capital, provides a story which should thrill anyone to whatever religious creed or sect he subscribes.

Joseph Smith (the Prophet, as he is known) founded the Church in 1830, and from then until 1846, its members suffered persecution and bitter trials in their homes and settlements in the States of Missouri and Illinois. In 1844, Joseph Smith and his brother Hyrum were assassinated at Carthage (Illinois), and leadership of the Church was assumed by Brigham Young, who performed the tremendous task of leading twenty thousand souls out into the wilderness to found a new land. It was a long, long trek over the plains to the vales of the Rocky Mountains, and when questioned where the caravan would stop, Brigham Young replied that he would know the place when he saw it. Beholding Salt Lake Valley he at once declared: "This is the place." He rejected a proposal to settle in the beautiful and fertile country round Sacramento (California) amid perpetual sunshine, and in later years he said: "I am thankful to a fullness that the Lord has brought us to these barren valleys, to these sterile mountains, to this desolate waste where only saints can or would live. We have come to this place to rear saints."

Years have passed by. To-day the great desert waste which Brigham Young viewed, has by his own and his successors' efforts been converted into a great and beautiful city. In its centre is the Temple-square, an area enclosed by a high wall which contains the great Temple, Tabernacle, and the Hall of Assembly. In the vicinity are big office buildings, hotels and commercial houses all controlled by the "Mormon" Church, and approximately half the population of the city is "Mormon." Throughout the State of Utah about sixty per cent. of the people follow the faith.

No visitors are permitted to enter the Temple; indeed, very few members of the Church ever enter except on special occasions, such as for a wedding or a baptism. Services are conducted in the Hall of Assembly or the great Tabernacle, which seats eight thousand people.

The manager of the Temple-square and Chief of the Information Bureau conducted me through these two buildings, and into an underground passage which leads from the Tabernacle to the Temple. Organ recitals are given daily in the Tabernacle and attract crowds of visitors. There is no charge for admission, and no collections are ever taken at "Mormon" services. All members contribute one-tenth of their earnings to the Church. Missionaries are sent to all parts of the world, at their own expense or by the support of their relatives, and carry Joseph Smith's message to all quarters of the globe. The Church is highly organized. The great general office buildings, where financial and business matters are transacted, bear resemblance to banks and insurance offices, and they are just as efficiently run.

(Continued on page 347)

THURSDAY, JUNE 2, 1932

EDITORIAL

PALESTINE AND THE GATHERING OF THE JEWS

(DR. SIDNEY B. SPERRY, formerly Director of the Latter-day Saints' Institute at Moscow University, Idaho, has just recently returned from an extensive tour of Palestine, during which time he has made a detailed study of the languages, customs and manners of both the ancient and modern inhabitants of the Holy Land. He stopped over for a brief stay in London on his return journey to America. While visiting the office of the British Mission, he related some of his many interesting experiences gained through his studies and travels. The suggestion was made that he write for the *Millennial Star* his impressions of the Holy Land, relative to the gathering of the Jews. This he very kindly consented to do, and the same is gratefully published herewith.—EDITOR.)

And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father. (3 Nephi 20:29.)

There is no question in the mind of every true Latter-day Saint that the above prediction will be literally fulfilled. But just how the Lord will bring to pass His righteous purposes, in this, as in many other respects, poor mortals can not completely foresee. It must be confessed that after a residence in Palestine of some months I see so many problems confronting the Jews that it seems humanly impossible to foretell how they are all to be solved and the Scripture sustained. It may be of interest to my readers to see through my eyes what is happening at the present time in Palestine, with particular reference to the Jewish settlement therein.

It must not be forgotten that, with perhaps the exception of a few years during the Crusades, Palestine has always had some Jewish settlers. Furthermore, the Hebrew language has never been a dead language in the usual sense of which we speak of dead languages. Recently it has had a marvellous revival. Thousands upon thousands of Jews are speaking a modified form of the ancient Biblical Hebrew. In the new Hebrew University, situated in Jerusalem, even the courses of study are given in Hebrew, it being my privilege to listen to many famous pro-

fessors deliver lectures in that tongue. It is now possible to buy the finest of the world's literature translated into Hebrew, whether it be the philosophy of Kant or the humour of Mark Twain. The adoption of a common language is undoubtedly a very significant step forward, for with such an acquirement, Jews all over the world are bound, eventually, to feel an interest in the land of their forefathers.

Latter-day Saints will never forget the wonderful prayer uttered by Elder Orson Hyde when early on the morning of October 24th, 1841, while standing on the Mount of Olives, he dedicated Palestine for the return of the Jews. In the course of that prayer Brother Hyde said, "Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Palestine, find favour in Thy sight." Some time later, in January, 1842, Elder Hyde made the following remarkable statement :

It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will here hazard the opinion, that by political power and influence they will be gathered and built up; and further, that England is destined in the wisdom and economy of heaven to stretch forth the arm of political power and advance in the front ranks of this glorious enterprise.

Part of Orson Hyde's "opinion" has been wonderfully sustained. It will be intensely interesting to watch its complete fulfillment.

It is a matter of history how General Allenby in a brilliant campaign captured Palestine and entered Jerusalem at the head of British troops. It will be remembered, too, how Great Britain under the Treaty of Sevres, ratified at San Remo, was chosen as the Mandatory Power of Palestine. The duties of the Mandatory were summed up as follows in the Treaty :

The Mandatory will be responsible for putting into effect the declaration originally made on November 2nd, 1917, by the British Government, and adopted by the other Allied Powers, in favour of the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing should be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

Jews over the entire world were thrilled at the prospect of returning to Palestine and of making it a national home. Sir Herbert Samuel, a Jew by birth, was selected to be the first High Commissioner. Never had the outlook been brighter for a Jewish settlement in the Promised Land. Many Jews to-day feel, however, that Herbert Samuel's regime was a distinct hindrance to the Jewish cause, rather than a help. They say that in his efforts to be fair to the Arabs, who possessed the land, he over-

did himself to the hurt of his Jewish brethren. They accuse him of dealing lightly with the Arabs when a firm hand should have been used. The Arabs have come to feel as though the British Government was hand in hand with them against the Jews.

Whatever the facts of the matter may be, animosity flourished between the Arab and Jew, culminating in the riots of 1929. Hundred of lives were lost, when in the opinion of many, had the Palestinian Government head used a firm hand the trouble could have been avoided. Arab leaders charged the Jews with attempting to drive out the Arab population who had possessed the land for over a thousand years. The Arabs, so they say, have just as much right to the land as the "chosen people."

There must be in the neighborhood of 600,000 Moslems in Palestine, and the innumerable difficulties arising in attempts to deal fairly with both Jew and Arab can only be imagined. I think there can be no question that many British officials have been decidedly unfriendly to the Jewish hopes of establishing a national home. When I left Palestine many prominent Jews seemed very pessimistic concerning the ability of their people to ever possess the country and make of it a place of gathering as predicted in the Scriptures. One Jewish publication says:

The Jewish work of rebuilding Palestine has been subject to a crisis by the publication in October, 1930, of a White Paper by the British Government, in which the mandate objective of a Jewish National Home was given a new and prejudicial interpretation. Negotiations have been conducted with the Government in regard to its policy following the widespread protests of world Jewry and non-Jews.

Again :

Arab leaders have instigated anti-Jewish riots in Palestine and persist in their hostile attitude to the Mandate of the League of Nations.

My own observations in Palestine lead me to believe that the Jews, generally speaking, have no desire to drive the Arabs out. Jews and Arabs can live side by side in peace if a few agitators on both sides will cease their propaganda. There is no question that Arab leaders want to make Palestine part of an Arab kingdom of large proportions. This was told me by a very prominent Arab leader.

Thus, it can easily be seen why the question of letting the Jews buy large amounts of land, and by immigration, quickly get a foothold in large numbers, is a great worry to the Palestinian Government. In fact, the latter has seriously cut down Jewish immigration and has restricted them in the acquisition of land. These circumstances are tending to make many Jews lose heart.

It has been my privilege to travel over Palestine from north to south and from east to west, in considerable detail. The Jewish settlements extend, roughly speaking, in a half-circle from Jerusalem west to the Mediterranean, thence north along the

coastal plain to Haifa, thence east to Galilee. The Jewish colonies are veritable Gardens of Eden. Beautiful orange groves dot the landscape, as well as vegetable gardens. Those who believe the Jew can never be a farmer ought to have the opportunity of seeing Palestine in transition. At the present time there are about 180,000 Jews in Palestine, who form about twenty per cent. of the total population, "a proportion of Jews to non-Jews that is higher than in any other country in the world." The Jews, though forming this large percentage of the total population, own but 7 per cent. of the land, and pay, as I remember, over 40 per cent. of the taxes. The Jews have invested millions of dollars in the country, and as a result, Palestine is now an important factor in the economic life of the Near East. Veritable networks of railways and roadways, have been constructed, and numerous public works are rapidly changing the face of the land. Likewise, schools and hospitals have been built, thereby increasing the educational and health facilities of the country.

In my opinion the Jews should feel fortunate that the Mandatory Power is in Great Britain's hand, although Britain has taken upon herself a thankless task. Jewish people should not be discouraged in their efforts to colonize Palestine. In the providence of God it may be for their best interests that Great Britain is having them "make haste slowly." It is my faith that the Jews can successfully make Palestine "bloom as the rose," if given the opportunity—their achievements to date indicate that.

The Jews will eventually possess the land, as the Scripture has foretold. Neither the Arab question, prejudiced officials, nor desert wastes, will prevent the Lord from accomplishing His objectives and fulfilling His promises.

SALT LAKE CITY AND UTAH

(Concluded from page 343)

One very important department is that which traces ancestors for Church members all over the world. Genealogy forms a very big part of the "Mormon" religion, and all members endeavour to trace their family tree as completely as possible. In one big room hundreds of thousands of index cards are filed and used in research. My own name is not a common one, but many members of the "Eade" family, some in Cornwall, and some in East Anglia, are to be found in this card index, in fact, it is probable that there is no British name which cannot be found there.

In this department I met one of the few surviving children of the great Brigham Young. She is Mrs. Mabel Young Sauborn, a woman of charming personality and high intellect. Her knowledge of England, a country she has never visited, seemed greater than my own.

Fascinated by this great religious organization which is run with all the efficiency of a successful business, I determined to meet the men who control its destinies. The "Mormon" Church is ruled by a Council of Three, known as the First Presidency. This Council consists of the President of the Church and his two counsellors. In addition there is a Council of Twelve Apostles. The present President of the Church is Heber J. Grant. His First Counsellor is Anthony W. Ivins, and the Second Counsellor was Charles W. Nibley. This Council of Three received me in the President's office. President Grant is a tall, distinguished looking man with a white beard, keen, piercing eyes and a friendly smile. He is the seventh President of the "Mormon" Church. Joseph Smith (the Prophet) was the first, Brigham Young the second, John Taylor the third, Wilford Woodruff the fourth, Lorenzo Snow the fifth, and Joseph F. Smith the sixth. President Grant has been head of the Church since 1918.

These three men, leaders of a Church which has spread throughout the world, might have been business men rather than religious leaders. They do not wear clerical attire. Their manner is keen, alert and business-like. World conditions in trade, the question of gold suspension in England, war debts and reparations, were subjects on which they chose to talk. They impressed me as men well versed in world affairs, men quick to seize on the essentials of a subject, men of sound business ability, men of hard work and distinctly strong personalities. It is a long time since I have been in the company of three men who have made a greater impression on me by their shrewdness and common sense.

Before I left them they requested me to inscribe my name in the visitor's book and to add any comment I cared to make regarding Salt Lake City or any other matter. I wrote: "A city built by a great people." I meant it. Their views may not be shared by all of us, but they are worthy of respect.

A MISSIONARY EXPERIENCE

ELDER HAROLD E. DEAN, PRESIDENT OF THE BRISTOL DISTRICT

AMERICAN MISSIONARIES are often chided by their British friends for various peculiarities of accent and pronunciation in their speech. In fact, the chiding often amounts to open ridicule from sources not always so friendly. However, perhaps the following incident will verify the statement that the Lord is not powerless to make use of even the most trivial things, in order to bring about His purposes.

Myself and companion were holding one of our usual open-air meetings in the city of Bristol. My companion was on the stand expounding the Gospel just at the moment when a young man happened by—hesitated and stopped.

There was something different about this preacher. It wasn't his appearance, nor what he was saying; it was his voice. Yes, he must be an American—a fellow countryman.

Having waited until my companion was finished, the young man rushed forward and introduced himself. Imagine our surprise when we discovered that we had made the acquaintance of the son of an American professor in the Bristol University.

Nor was the acquaintance merely casual. We were invited to his home where we met his parents. Having so much in common, our acquaintance soon ripened into friendship. The professor is interested in promoting a more friendly understanding between the two great English speaking peoples, and our Gospel means peace and goodwill through common brotherhood in Jesus Christ. We have visited often with this fine family, even attending a lecture given by the professor on the relations between America and Great Britain, during which we were invited to participate in the discussion.

The end of this story can not yet be told. Who knows what good may result from this chance acquaintanceship? Already a splendid family are interested in "Mormonism." Through their influence we have had the opportunity of meeting many other prominent people. Surely, God is good, and can accomplish His purposes by the most unsuspecting methods. "Trust in the Lord, and lean not unto thine own understanding."

FREE STATE DISTRICT CONFERENCE

COMING from a radius of more than twenty miles, saints and friends of the Free State District gathered in conference at 8 Merrion Row, Dublin, Ireland, Sunday, May 15th.

Promptly at 11 o'clock, the morning session was opened by President Benjamin R. Birchall, who gave a report of conditions prevailing in the district. After the preliminary exercises, conducted under the direction of the Sunday Schools, Patriarch Wallis and President Douglas addressed the Priesthood. Sister Wallis and Sister Douglas likewise instructed the Relief Society.

At the afternoon service the visiting Elders spoke on their mission experiences and bore testimony to the divine restoration and truth of the Gospel. President Birchall presented the general Church authorities, all of whom were unanimously sustained. He also read a very interesting statistical report, which showed that although there was only one branch in the district, that of Dublin, they had held seventy-four meetings during the last six months, with an average attendance of seventy-five per cent. of the active membership. Several remarkable healings had been recorded. One child had been given up by the doctors entirely. However, it was administered to and recovery began

immediately. In another instance, an eleven-year-old boy was operated on for tumor on the brain. He was promised a restoration to full health and activity, and as a result experienced a remarkably rapid recovery. President Birchall concluded by saying, "Although we are small in number and isolated from the mainland, in the midst of a people ninety-seven per cent. Catholic, still the Lord has abundantly blessed us in our basket and store. We enjoy the Spirit of the Lord and are striving to spread His work, though under trying and most difficult conditions."

During the interval between the afternoon and evening session, Patriarch Wallis gave blessings to the worthy members. Many were the tears of joy which were shed during the sweet and peaceful influence experienced.

Brother and Sister Charles Horlacher arrived from California in time for the evening meeting. Brother Horlacher, formerly a member of the Dublin Branch Presidency, spoke on his pleasure in again being back in Dublin, and urged the saints to live the commandments of the Lord. Other speakers of the evening were: President Birchall, Sisters Wallis and Douglas, President Douglas and Patriarch Wallis. Each presented enlightening information and timely admonition concerning the latter-day work. Sister Ena Birchall, gold medallist of Ireland, delighted the audience with her beautiful singing at both the afternoon and evening assemblies.

Mission authorities and Elders present were: Patriarch and Sister James H. Wallis and Percy L. Matthews of the European Mission; President and Sister James H. Douglas of the British Mission; President A. Ray Curtis and Carl Condie of the Scottish District; Frank S. Naylor and Ferris H. Allen of the Liverpool District, and President Robert C. Neslen of the Sheffield District.

"Monday morning," says President Birchall, "we reluctantly took a fond adieu of our Mission authorities, and as the boat left the Irish shores we said, 'Will ye no come back again?'"

"The visiting Elders hiked to many points of interest during the day. Then left for their respective fields of labour with the feeling that Ireland had given them a 'Ceald Milae Faailthe,' which in English is, 'a thousand welcomes.'"

BENJAMIN R. BIRCHALL, District President.

CHURCH WIDE NEWS

SISTER SELINI J. MAYNES, born in Chippenham, England, died at the age of sixty-four in Salt Lake City. She was the widow of Brother John A. Maynes, former president of the London District, who died while in England.

PRESIDENT AND SISTER HEBER J. GRANT left Salt Lake City, May 5th,

for a visit in various cities of eastern United States, including New York and Washington, where he will address and visit members of the Church and other friends.

LACK of finance has necessitated the postponement of the contemplated Jubilee celebration which was to have been held in Big Cottonwood canyon, Salt Lake City, in honour of the first general celebration of Pioneer Day in Utah, in 1857. It was during this occasion that word was received of the approach of Johnston's Army.

SAVAGES in scattered corners of the earth are still worshipping so many different types of gods that a large corps of missionaries in all parts of the globe has undertaken a census of the numerous deities. Anthropologists attach great value to this inquiry, as it is expected to bring to light hitherto unknown information concerning the development of religious concepts throughout the ages.

A TOTAL of 1,117 people attended the dedicatory services of the Phoenix Second ward chapel in Arizona, Sunday evening, April 24th, it was reported by President Heber J. Grant, who recently returned from officiating at the exercises. The new chapel is one of the finest of such buildings in the Church, costing over £17,000. It was built under the direction of Bishop George F. Price, father of President Dix W. Price of the London District. President Grant also spoke to a group of nearly 2,000 people the same day in Mesa, Arizona.

FROM THE MISSION FIELD

Transfers : May 17th, Elder George H. Curtis was transferred from the Portsmouth to the Ulster District, and Elder Glen Franklin Oliver from the Ulster to the Portsmouth District.

Branch Conferences : Of the Glasgow Branch, Scottish District, May 1st. "Honour thy Father and thy Mother," was the subject of a well-prepared programme. A gratifying touch was added to the affair when the Sunday School presented each mother with a white rose as a token of love and appreciation. Missionaries in attendance were: President A. Ray Curtis, Elders Carl Condie and David Taylor.

Of the Aberdeen Branch, Scottish District, May 8th. The pageant, "Lehi's Journey," formed an inspiring portion of the morning session. President A. Ray Curtis, Elder Ralph C. Merkley and local Elder Frank Marshall gave interesting discourses on the principles of the Gospel and Mother's Day. Each mother received a white carnation at the close of the session.

Of the Plymouth Branch, Bristol District, conducted May 8th. Speakers of the day were President Harold E. Dean and Elder Dallas A. Berrett.

Of the Stroud Branch, Bristol District, May 15th. "Restoration of the Aaronic Priesthood," was the theme of the evening. The subject was treated effectively by President Harold E. Dean and Elder Warren M. Tingey.

Doings in the Districts: *Birmingham*—Nuneaton Branch featured a social April 30th, consisting of games. Many friends in attendance were impressed with the clean and enjoyable entertainment.

Bristol—Members of the Plymouth Branch had their prayers answered and the desires of their hearts realized when Patriarch James H. Wallis made a special trip there and gave each deserving saint a patriarchal blessing. That evening, Tuesday, May 10th, a special meeting was held at which both the members and their friends heard Bishop Wallis deliver a splendid address.

At a baptismal service held in Nailsworth, one person was baptized by Elder Warren M. Tingey and confirmed by President Harold E. Dean.

Hull—Sixty-three people were in attendance May 8th, at the Mother's Day programme of the Grimsby Branch. A pageant written by Sister Lucy Clark was presented by the Sunday School children, and flowers were distributed to the mothers present.

Leeds—An operetta, "May Day in Well-a-day," sponsored by the Relief Society of the Bradford Branch, met with great success. Two performances were staged, one on May 7th, and the other on May 11th. Approximately two hundred people comprised each audience. The cast was under the direction of Sister Clare Ellen, and consisted of thirty individuals. Refreshments were prepared and sold by the Relief Society on both occasions.

Scottish—A series of "teas" have been held in the different homes of the various members of the Glasgow Branch, the purpose being to raise funds for the building of a new chapel. Many interesting evenings have been spent, and the saints drawn into a closer unity.

DEATH

FLETCHER—Miss Gwendolyn Fletcher of the Sheffield Branch, Sheffield District, passed away on May 6th, at the age of thirteen. Although she was a non-member of the Church she took active interest in the Sunday School. Funeral services were held in the cemetery chapel under the direction of President Robert C. Neslen. Elder H. Vernon Clegg dedicated the grave.

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